A U M

If a man understands the Self, saying "I am He," what could he wish or desire that he should pine after the body? —BRIHADARANYAKA UPANISHAD.

THEOSOPHY

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THE OPPORTUNE MOMENT

"WHEN *the Master came, it was at the proper time; when He went away, it was the simple sequence of His coming.*" So the Sage knows and embodies Karmic law. Thus is Krishna All Karma. Not so, the ordinary man whose thoughtless, all too casual, observation fails to perceive or recognize the opportune as ultimate moment. The Master came, not on impulse of his own, not in desire for himself, not to be amused or entertained or praised or gifted by sojourn with his friends; but because of others' needs, because of unsaid word within the said, because of barren heart beneath the jewelled garments, because of unwrit summoning message in the eye. He came not with idle listless words, not with brilliance of the facile wit, but with quiet, with watchfulness, with word to meet the moment's call. And, passing—He left a world behind where gentle rain had fallen, where sun had shone, where bounteous Nature had brought healing, and urgency to growth. To know all cycles and all Karma is to know in full the opportune moment. For all Nature is participant in the opportune moment—be it with swing of tide and time, with surging of men's hearts, with trembling of the Sun in balance ere it sweeps on vitalizing northward course—all, purposive, prepare some mighty moment, some large significance seen only by the wise, who do not always reveal its meaning to lesser men. They, too, will find and themselves know as they travel the road with Nature, listening, alert, attentive to its inner Voice and Touch.

THE RISING CYCLE

IT IS in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth which has become perverted, does it engender hypocrisy. That this hypocrisy is in most cases unconscious does not lessen, but instead, enormously increases its sinister power and influence, for men everywhere instinctively, or intuitively, take measures of repression, elimination, or counteraction against known or suspected evils and diseases whether in themselves or in others.

It requires but a minimum of observation, historically or actually, to be convinced that grave evils have always been present, have always been opposed, have always been both chronic and acute, but despite all our religions and philosophies, all our education and science, all our philanthropists, all our prayers, the fact that our civilization is as much a moral and spiritual failure as any of its forbears points unerringly to the existence of a vital error somewhere.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. The present and past alike bear testimony that this knowledge cannot be conveyed by revelation, imparted by books, nor impressed by teachers. All that any of these can accomplish is to reach the mind and inform it to the extent that mind may be open to the reception of unpalatable truth. The capacity to accept or reject, to assimilate and apply, what is offered from any source rests with the will of the pupil. No one so dull he cannot learn; no one so incurably diseased morally that the remedy does not exist. All that another can do for us is to prepare the intellect; the impulse toward Soul culture must be furnished by the individual.

Human nature *per se* does not represent any definite moral ideal. Our experience and intelligence continually enforce upon us the harsh fact that we cannot discern indubitably between the true and the false in the most ordinary affairs of daily life—that we are continually deceived and self-deceiving. How much more is this the case in the things which concern that larger span of life which we vaguely term the moral, the ethical, the religious, the spiritual world? Yet who among us, without anger or malice is prepared to listen to anything that may be said to us touching these most vital concerns? In exact proportion as we are diseased, morally or psychically, are we sensitive to any proposed diagnosis. We are all trying to penetrate the things of the spirit with the eyes of the flesh, to bend the inflexible to our own crude model of what should be. Our innate selfishness, hypocrisy, and cupidity govern us unconsciously to ourselves in our search for Truth.

Yet Theosophists of all men take for their watch-word "There is no religion higher than Truth," as Christians take for their shibboleth the "Golden Rule." No Theosophist but recognizes that the various sects of Christianity have widely departed from the teachings and example of the Founder whose name they have appropriated and whose noble example and precepts they prostitute, until today as for centuries past their true designation is, not Christendom, but Anti-Christendom. And so with Hinduism, Buddhism, and other so-called great religions. Their original Light has died away till but a faint flicker remains. The perfectly sincere followers of these systems now regard as light the very blackness of the shadow, so that to each sectarian his sect *is* the light. Is the failure in the Founder—or in those who have assumed to speak and teach "in his Name"? And what has given them this truly infernal success in substituting Darkness for Light, if not something fundamental in themselves as well as in their followers?

What sincere Theosophist but knows of and regards with concern the abundant and ever-increasing sectarianism and contradictions of teaching and of practice which have sprung up in the third of a century since the passing of H. P. Blavatsky and William Q. Judge? How many have made any study of the causes of these divergences, any comparisons, any application of the lessons of all history? By what principles have they been guided, by what standards have they judged, upon what knowledge have they chosen, in their several courses of conduct which have eventuated in the existing confusions of the Theosophical world?

The importance of all these questions cannot be over-estimated. Upon their solution depends the success or failure of the individual student; upon the collectivity of Theosophists depends the success or failure of the Movement, as regards any and all Theosophical societies or associations. So little is Truth placed above all amongst us that by Theosophists as well as by other men comparisons are regarded as odious. Yet without contrast and comparison how can intelligent choice be made? Without an inflexible standard how can anything be truly measured? Without impartial investigation how can reliable knowledge be gained whether as to facts or teachings? Without unflinching application of established principles to the situation ascertained, how shall any man or any Movement make progress in the true direction?

In the beginning there was but a single Society with definite Objects; a single teaching of Theosophy. The same books were studied by all, the same magazines read by all. After a third of a century it is common knowledge that each Theosophical aggregation, large or small, has its separate organization, its separate leadership, its separate teachings, its separate books and magazines

—all as antagonistic one to another as the Protestant sects are antagonistic to the Catholic and to each other. It is practically treason, even where not proscribed, for a member of one Theosophical association to belong to another; as literally as with the Catholic church and the Society of Jesus, the literature of any but one's own sect is regarded as heresy, and the leaders and followers of all other Theosophical bodies regarded either as direct agents of Black Magic or as its victims. In other words, all the evils of the old religions are rampantly prevalent in the Theosophical Movement, although that Movement is barely one generation old. What hope, then, for unity of aim, purpose, and teaching, for harmony, brotherhood, solidarity—for the actual restoration of the original Objects of the Movement in or through any of these warring sects? It is, simply put, asking them to commit suicide.

The hope of the rising cycle lies, then, not in any society, but in individual Theosophists who are to be found outside of as well as in all Theosophical societies or bodies. That there are such, and many such, and that their efforts are not in vain, becomes increasingly apparent. As the work goes on, both on the ascending and the descending arcs of the Movement, the gulf between those of the two paths will widen and deepen, the contrasts become still more marked, and hence deception of the ignorant and the unwary become increasingly difficult. Even a fool or a heedless man can distinguish between light and darkness, though the wisest are misled by shadings and neutral tints. The very divinity in man, unrecognized and therefore misunderstood, inclines us all to take the word for the deed, the profession for practice, the testimony of the perjurer and the biased witness at face value—until the lesson of repeated failures compels comparison by the nakedness of the contrasts afforded. It remains unvaryingly true as of old that the course of evolution in any cycle, from the first sowing of the seed until the harvest, is that the true and the false, the good and the evil, the parasite and the sapling stem on which it feeds, grow together, indistinguishable by the many. Therefore the wise, knowing the Truth in its vital sense, have ever said, "let both grow together until the harvest."

That the harvest time has come, under the natural operation of cyclic law, for the winnowing of the grain from the tares, the wheat from the chaff of the Theosophical Movement, is to be seen on every hand by those who care to look. Those who do not so look must, under the same natural operation of law, follow their affinities down and out of the Movement altogether, even in name, for the time is not so far off when the charlatans and jugglers will find it to their loss instead of to their profit to trade longer on the Names of Theosophy, of H.P.B. and *her* Masters. Observe, for a single illustration, the literature of the Movement as it has developed to its climax. On the one hand the Theosophy recorded by H.P.B.,

by her Masters through her, by those Disciples who were true to her and her inspiration, notably Wm. Q. Judge and Damodar K. Mavalankar; on the other pole the Theosophy of Mr. Sinnett, of Mrs. Besant, of Mr. Leadbeater, of all the *tutti quanti* under their influence or who took the cue from them.

The mid-point of the cycle has brought to ripening the respective growths. Certain books recently published, with their accompanying magazine matter, make the two Paths unmistakably clear. Within the last three years there have been published: "The Mahatma Letters to A. P. Sinnett," "The Letters of H. P. Blavatsky to A. P. Sinnett," the *facsimile* reprint of "The Secret Doctrine," and "The Theosophical Movement." Together they establish once and for all, to those who choose to examine and verify them, the original and authentic teachings of Theosophy, the facts of Theosophical history and the bearing of those facts on the past and present of the Theosophical Movement and the various Theosophical societies. The two first named, written in the years from 1880 to 1886, when Destiny was in the making during the first decade of the Parent Society, establish beyond cavil the perfect accordance of the work and writings of H.P.B. and Mr. Judge with the teachings and aims of the Masters of Wisdom. With respect to H.P.B. herself they show her self-abnegation and *bona fides* throughout the most trying period of her career, and put to shame the aspersions alike of the *Report* of the Society for Psychical Research and the other avowed enemies of Theosophy, as well as those still more infamous aspersions of her professed followers like Col. Olcott, Mr. Sinnett, and Mrs. Besant. The *verbatim* reprint of "The Secret Doctrine" enables any one to verify for himself the corruptions of Mrs. Besant's so-called "Third and Revised Edition," and the fraud of her spurious "Third Volume." All four books have been made available to students by individual Theosophists, — not by any Theosophical societies, but rather despite them. It is one of the most hopeful auguries of the rising cycle of the Movement that all four of the books named have already received a wide welcome among Theosophical students, and that their circulation goes on increasingly. The facts and philosophy in them rest upon their own inherent validity and not upon any personal claims or assertions of their authors.

The impassable gulf in teachings, in spirit, and in practice between the Theosophy of H.P.B. and *her* Masters, and those of the scores of others who pose as successors, initiates, and deliverers of "Messages from the Masters," may be easily ascertained by any student. He has but to make a careful examination and comparison of the above-named books with Mrs. Besant's published lectures concerning her "World Teacher" and her "World Religion"; with

Mrs. Besant's and Mr. Leadbeater's "Man, Whence, How and Whither"; with their "Talks on the Path of Occultism"; with Mr. Leadbeater's "The Masters and The Path," and his "Lives of Alcyone"; with Mr. Jinarajadasa's "Golden Book of the Theosophical Society"; with Mrs. Bailey's "Initiation, Human and Solar"; with any or all of the literal hundreds of mushroom revelations spawned year after year by renegade Theosophists, their satellites and imitators. It is certain that no such comparison will ever be invited or facilitated by any of the traders on and abusers of sacred names and truths—therefore all the more reason for its being undertaken.

Thus, the Theosophical inquirer of today possesses, in certain respects, an incomparable advantage over his predecessors in the first generation of the Movement, and, by the law of equal action and reaction, labors under disadvantages unknown to them. What are these favoring and unfavorable conditions, externally considered?

As to the first, he has an accessible and authentic literature in which is embodied, as far as words can record them, a statement of the Wisdom Religion in its cosmogonical and anthropological features; the scientific and religious aspects of Evolution spiritual, intellectual and physical, traced in broad outline from the beginning of this period of evolution to the present time; and their applications to all the mysteries and missing links which baffle the most learned and able of our modern scientists and theologians. In other words, he has a presentation of philosophy, religion, and science to give the greatest minds their fullest scope of study and verification for a life-time. And to the humblest inquirer there is afforded a scientific basis for every day practical morality and education in the purpose of life. This recorded teaching of Theosophy is presented neither as a religious revelation nor as a scientific theory, but as a simple synthesis of physical and metaphysical ascertained and ascertainable facts—ascertained by those Elder Brothers whose evolution has preceded our own, ascertainable by every one of us as we take the necessary steps in self-study, self-discipline, and self-control. Theosophy, as presented by her Masters, by H.P.B., and by Mr. Judge, is submitted on its verifiable merits, and is, therefore, supported, buttressed, and evidenced by an enormous accumulation of facts drawn from the testimony of the ages—testimony which any one so disposed can verify for himself. It took twenty years of unremitting exertions to place this teaching of Theosophy of record before mankind; twenty years of heroic self-sacrifice to bring it to the attention of the comparative few who are as yet even willing to consider Evolution from an immortal standpoint; twenty years of incessant endeavors to safeguard both Theosophy

and its Students from the havoc of their own misspent energies in rushing on the road to ruin by premature and precocious efforts to become Occultists before they had even become kindergarten Theosophists—urged on by their unconscious selfishness, hypocrisy, and cupidity.

So much as to the teachings of Theosophy. Historically and practically the Student of to-day has the inestimable advantage of the failures and mistakes of his predecessors to emphasize the dangers of so-called "practical occultism," but which in reality is anti-occultism, since in every case it can, under Law, have no other outcome than to hurl the foolhardy and unfit into the well-nigh hopeless morasses of psychism and spiritualism.

On the other hand, the inquirer of to-day looking for light in shadows and darkness which encompass the Unknown recesses of Nature and of Man which lie beyond human knowledge and imagination, cannot avoid the Karma of the race and of the Movement. He will, ten or a hundred chances to one, first come in contact with Anti-Theosophy and Anti-Occultism. He will be attracted spiritually by the gold in the counterfeit, the true present even in the false; the great doctrines of Immortality, of Evolution through Karma and Reincarnation, of Masters and their Chelas among mankind—doctrines traded on and exploited by the priest and the prophet, the psychic and the *pseudo*-Initiate, as well as promulgated and taught by the genuine Disciples of the Mysteries. How is the as yet ignorant but hungry aspirant for Knowledge and Powers to distinguish between the two? How is he to avoid those pitfalls and quagmires which have engulfed so many in the past, which have vomited up in our times so many incarnate *Kama-Rupas,* morally unbalanced, intellectually dishonest, psychically insane or intoxicated? If millions upon millions have been enticed by *disembodied* soul-less Shells, believing them to be the "Spirits" of the great and good, the high and holy of all time, what chance of escape for the sincere and earnest seeker of to-day who encounters on every hand these same "Spirits" embodied in living human forms, posing as Apostles of the "Lord of the World," as Arhats, Masters, Initiates, Successors, Adepts and Chelas, and who speak with all the Authority of great Names, quote the Scriptures, talk familiarly of the Mysteries, and offer with unbounded assurance a short and easy path to Wisdom to all and sundry who will take them for "Guides" and "Controls"?

What is this inquirer to do? One of two things, if he would hope to save his Soul alive: Let him take stock of his own limitations and ignorance, his own uncontrolled and misguided human nature, and—*go slow;* or, let him use that common-sense and practical every-day experience and mundane knowledge which he has,

to investigate, to compare, to *test and verify* the assertions, the claims, the pretensions to knowledge and power of all and of each. Shall he surrender his earthly life and treasure to the first comer who promises health, wealth and happiness? How, then, with his mental, his moral, his spiritual nature and endowments? Shall he mortgage them, put them in pawn, or execute a Deed of Trust to them to the benefactor who offers to accept them, who invites the deposit, who "guarantees" the results with glittering promises and fine words cited or stolen from sources acceptable to the would-be neophyte in the Hall of Learning?

The history of Spiritualism and of the Theosophical Movement in our own times, the record of the ages in all times and among all peoples show how, at every recrudescence of forced development of the psychical capacities and constituents in man and nature, unnumbered myriads fall victim to their own conceit and ignorance, traded on by the unholy and the unbalanced. Just as there is human "love" which is Divine and also that which is infernal because perverted, so in the world Psychic and the world Spiritual the "oldest profession in the world" has its practitioners and its votaries, its fruits and its victims. The Theosophical Movement to-day is filled with intellectual and psychical panderers, busied at their calling among the budding Souls seeking light and love and happiness. Shall this prostitution go on unlet, unchecked, unhindered, because carried on even in the name of Theosophy, of H.P.B. and her Masters?

Not if the True theosophists everywhere, without distinction of organization or association, promulgate and teach, and, above all, practice the noble ethics and philosophy entrusted to them for the healing of the nations.

THE EYE OF DANGMA

Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men. —*S.D. I, p. 46 (ft. note).*

THE MYSTERIES

MEN speak of the Mysteries as if they were something separate from the rest of life and knowledge. The fact is, everything is a mystery, and of no thing can the true inwardness actually be communicated. That which appears to have been conveyed from one mind to another: by speech, writing, picture or any stimulation of the senses—was already in the mind of the person who grasps it. The "conveyance" was no passage of knowledge, but the vibratory influence of an image in one mind, so stimulating the potentials of another that a similar image was able to delineate itself. Without the presence of the developed elements in the field of mind number two, their analogues in mind number one could not reach it. The qualified materials have to be present; only so does an effective mirror develop; only so can the living picture assemble itself within the privative limits limned in lines of fire by the reflection.

The plain English of it is: "One cannot take what he is not yet ready for." Yet the world is full of familiar speech and writings about the "mysteries," privileged "communications," "revelations" and the like. The authors do not themselves know how far afield they are; they have not yet built up within themselves those centers of intelligence, potential in all men, which enable them to provide a field for the precipitation of the reality which certain ideas symbolize. They *are* their own ignorance, hence they cannot conceal it—except from themselves and others like themselves, or those others still more ignorant whom they befool and often plunder.

Discourse with a savage upon the beauties of art, and he cannot respond; it means nothing to him—save puzzlement. Speak in his language of the delights and glories of pillage or hunting, and in his mind will form and re-form the images that are already there. But if he should suddenly burst forth into some harangue over the beauties of art—what an anomaly! Yet he is in correspondentially the same position as the psychic delvers who have so much "knowledge" to impart. Little do they realize that their every expression, freighted with supposedly occult lore, but proves that the doors of the Mysteries have closed upon them—leaving them outside the pale.

An ancient and honorable sentence runs to this effect: "When the materials are all prepared and ready, the architect shall appear." Another sets forth the function of the true teacher: not to attempt either to push or pull the student, but merely to *adjust*. Couple these with the admonitions of H. P. Blavatsky that true progress is the outcome of self-induced and self-devised exertions, is

a series of progressive *awakenings*—and a compelling confirmation emerges of the fact that knowledge cannot be conveyed; it can only be aroused and delineated when a man's own nature has by himself been developed to the necessary point.

A deep-seated interest in the weird, the unusual, the mysterious appears to be a racial characteristic. It is a phase of the "miracle" idea engrafted by false religious teachings—the left-hand magic of the churches; but it is something more. Speak even with children about phenomenal possibilities, and their interest is immediately aroused: anything that savors of the mysterious will bring their minds to quick attention. It is an inner recognition that there are phases of Nature, and our own nature, not known to us while we are awake in the body: a reminiscence, or soul-memory, of other times and older civilizations. But this half-awakening reaches the brain through the channel of *Kama,* the passion and desire department of the being, carrying with it the influence of the worst of the present personality, and the stimulus of the desire-soaked elements of the lower astral light: emanations of the great embruted body of humanity as a whole. The very curiosity itself evidences the "principle" of the child that is for the moment the determining agent of his thought and feeling; for careful observation will often disclose a sense of something "unlawful" coloring his quick interest.

Most adults are no more than children. Although the intelligence tests that have determined this alarming fact may not be at all conclusive, yet the fact itself emerges to the observation of any reasonably thoughtful person who has had experience in dealing with average humanity. They are "children" at that most difficult of ages: fourteen years, or thereabouts. Is it any wonder, then, that so many people believe the Mysteries can be purchased for money, or read out of a book, or told off in so many words by somebody who declares he possesses them? Or any wonder that pretenders by the thousands appear, to exalt themselves and feed on the popular belief?

Adult curiosity is such that, not being restrained as the child is, its exemplars will stoop to any "back-door" method or any absurd and pernicious practice, to satisfy themselves. Every vice in the calendar is recommended and practised because some "teacher" has advised it as an open sesame to the "mysteries." This has even been done by persons calling themselves "theosophists." That the end is degradation and moral death evidences the terrible fact that some kinds of "knowledge" are bought too dearly. For there is a dark knowledge, as well as an enlightened one; and the shadow may well be mistaken for the substance by the unwary. The woe is that these curious "children" should have pursued the one, when they thought all the time they were pursuing the other!

Experience has shown that there are true ways of stimulating the mind and arousing the Soul. Philosophy and ethics can be made interesting, particularly by illustrative application. H. P. Blavatsky herself definitely stated that philosophy and conduct represent the only safe pathway to that development of character, and wisdom in action, by the exercise of which the student gradually evolves himself to the point where actual perception of the images of the old knowledge—the true Mysteries—can be safely aroused in him.

Sane, solid, honest, hard-won and fully exercised inner growth, then, is the only effective prelude to knowledge and power—growth in character, in moral stamina, in understanding and discrimination, in generosity, courage, charity, in intellectual attainments and their constructive use—growth in true humility, true simplicity, true naturalness from the Soul's point of view. On the terrace of enlightenment reached by the application of mental and moral precepts, the student will find he has developed in himself those elements of his nature which permit the images, sometimes called Mysteries, to delineate themselves within him.

If this is indeed a Universe of Law, with every being therein assured the possession and retention of what he has earned—no more, no less— the old true Path of all Spiritual Teachers down the ages must be the *one* Way, the Truth and the Life.

"Way" means procedure. "Truth" means that which adequately and accurately measures all things. "Life" means the life of each one—observation and experience, tested and evaluated in full waking consciousness, right here on earth—as the only authority.

Every earnestly-disposed man may approach the Mysteries, in time experience them, and acquire practically the powers which such knowledge confers: that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. When we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

ON REINCARNATION

THE reaction of some to the doctrine of Reincarnation is: "I have always believed it without knowing it." Owing to the general psychological change proceeding in the American race, as well as the influx of a new type of Ego, these are on the increase. On the other hand, if the mind is materialistic, casuistic, or obsessed by the heretofore prevailing race-ideas, certain difficulties are set forth, as similar in each case as though by rote.

Why don't I remember my past? But one does not remember his birth, or a multitude of intervening events. If oblivion is so complete over this short span, how expect to recall the events of hundreds or thousands of years ago? The persistent maintenance of this objection is the sign of a closed mind. The experience of ages has demonstrated that when the "will to believe" is allowed to dominate thought, logic flees forth to join the wandering winds. This is as true when that "will" is used negatively as in the opposite case.

It is unjust to be punished for forgotten deeds. Then it is also unjust to reap pleasure from forgotten deeds; but we do not question our joys on the score of being undeserved. And think well: on any other hypothesis than reincarnation, we are punished for what we never did at all—memory, or no memory. Either from the standpoint of justice, or from the purely mechanistic view of cause and effect, which of the alternatives is preferable? *Sans* reincarnation, any one of us may, regardless of character or deserts, find his life blasted without justice within the next five minutes. There would be no responsibility, no hope, since the seeming chaos which rules the surface of things would hold sway to the very depths.

Remember that karma is not punitive, in the human sense; it is educative. The Ego is pursuing its path of learning, uncaring whether the path leads through clean or unclean places. Experiences form the language of its lessons. Human punishments, agreeable to the ideals of Christendom, are inflicted from fear; more often for revenge. Revenge has no pleasure for the punisher unless the victim remembers the crime; conversely, human nature, being almost wholly selfish, understands how to profit from the experience of punishment only in terms of memory and the consequent fears. Not so with the Ego, which regards suffering as a benign warning that the true path has been diverged from. The Egoic memory of the past—full and clear on its own plane—is projected into physical life in the form of innate character, conscience, the sense of duty, altruism, the instinct for purity, etc., where such exist.

Nor do we stop to realize that when embarking upon a selfish

enterprise, we inflict upon the victim the most maddening of all forms of suffering—the sense of helplessness under injustice. How could such a perverted view of life be corrected, other than through loss of memory, to the end that we learn the lesson of that pain in turn?

How about the increasing population of the earth? Illusionary. It is admitted that accurate statistics are unknown in the case of Russia, India, China, the Orient generally, and Africa—containing the bulk of that population![1] The population of much of Africa is dwindling. Great areas have gone to waste, which formerly held crowded villages, and it is a serious economic problem to build the country up again to the point of comfort.[2] In Yucatan new discoveries have revealed the former presence of hitherto unknown populations described as "huge."[3] The deserts of Central Asia contain the remains of whole civilizations—as explorers will find.

The only real increase which can be demonstrated is in the case of the Western nations and Japan, with a few other scattering localities. But these are the nations which, under cyclic law, are in their adolescence! Nor is the increase true in all these cases. If the present French birth-rate is not increased, it is calculated that the "twilight of the race" will set in between 1935 and 1940.[4] In America herself, most prolific of all, there was a sudden drop in the birth-rate about 1880.[5] Nowadays there is a very definite falling off in the American increase; the growth curve is beginning to flatten out. Nor is this due to the stoppage of immigration, since, because of certain laws not generally known to the multitude, immigration does not increase population.[6]

The mathematics of reincarnation are seldom taken into account. Fifteen hundred years for the average return; three physical generations to the century. There are thus, forty-five times as many egos out of incarnation as in. Thus, only two percent decrease in the average period of reincarnation will double the living population, while the like increase would cut in two the population of the earth. Under cyclic law the possible variations must be more than that!

A very little real study and thought is enough to remove all arguments *against* reincarnation. But this is a negative victory; the average mind, submerged in the depths of matter until even the last gleam of formless reminiscence is gone, demands something which shall be positive and yet of external origin. This is impossible, since memory is the only *direct* proof. Only inferential proofs can be found outside its sphere. For example:

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[1] *Literary Digest,* Feb. 13, 1926.
[2] *Current History Magazine,* Nov., 1925.
[3] *San Francisco Chronicle,* April 11, 1926.
[4] *Scientific Monthly,* Dec., 1925.
[5] *Science,* Aug. 22, 1924.
[6] Prof. Ezra Bowen, *Scientific Monthly,* Jan., 1926.

Psycho-physiological. Character changes through experience and the effort of the individual. The change which takes place in a man from birth to death is only a tiny proportion of the powerful and complicated natural reactions with which he entered life. There is no reason to suppose that the past development of the man has proceeded by other means than experience. His past therefore must have been greater than one life by the proportion of innate character which he brought with him. Separate a kitten or a puppy from its kind before its eyes are open, and the mind and instincts of the animal will follow out the true development of its kind purely from inner forces, since it has no teaching and no example. Yet an animal species as a whole does not learn and change by experience. But try to find in an animal by *chemical analysis* any substance which is more of the nature of consciousness than a lump of coal or piece of granite! Past experience. There is no other answer. It need not be looked for in the mazes of embryology, the intricacies of chromosomes and genes, with which biologists themselves are bedeviled worse than any.

The development of the body is governed by a number of greater and lesser cycles; periods of growth occur at birth, at the age of eight, and at fifteen. Dr. Karl Pearson states that hearing is most acute at seven or eight. Theosophy teaches that the incarnation of the Ego becomes complete at seven, so that experiment might show that the development of the other senses follows suit. Finally comes the greater life cycle which ends with death. Consider: some of the bodily cycles are many years long. The physico-chemical processes which make up all physical action do not themselves have such cycles. What is the enduring entity which rules them? Science is silent.

Some of these facts are striking enough to have made impress upon the *savants*. Prof. Wm. E. Ritter claims that a human personality has the value of a chemical element by virtue of its identity, which remains unbroken through all chemical changes.[7] Prof. Charles Henry states that he has discovered a variety of human radiations which cannot be accounted for materially, and is convinced of the truth of reincarnation.[8] It is recorded in *Science,* May 23, 1924, that Prof. T. C. Hodson presented a paper at a scientific meeting, entitled *Reincarnation and its relation to the cycle of life customs and to social structure.* Perchance Prof. Hodson's theme had somewhat to do with the fact that the average life of a national culture has been found to be between 1300 and 1500 years. Ancient Wisdom teaches that the mass cycle of reincarnation is in the neighborhood of 1500 years.

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[7] *Literary Digest,* March 6, 1926.
[8] *New York Times,* Sept. 20, 1925.

Precocity. Mr. Judge deals extensively with a variety of proofs in Chapters VIII to X of *The Ocean of Theosophy.* To these we add the child poet Helen Adam[9]; the two noted in *Current Opinion,* July, 1924; Robert Garcia, the youngest licensed radio operator in the world, who as a child passed the examination with 92 percent[10]; the eleven year old negro girl found by the wife of the president of the Mallory steamship line, who played a piano at the first attempt[11]; Henri Fabre and John Lillie[12]; and lastly, the not-so-well verified case of the five-year-old Burmese child reported by the press of Jan. 1, 1926, to be astonishing great audiences with eloquent presentations of Buddhist ethics—an activity, by the way, better justified than that of some half-dozen child evangelists now holding forth in Christian circles! Readers will also recall the child poetess, Nathalie Crane.

In few, if any, of these cases, has there been any family history justifying such precocity upon grounds of heredity—which itself can only be explained by reincarnation. The more progressed the soul, the less time wasted in preliminaries before taking up the business of life. Unfortunately, most of these child geniuses are smothered before maturity by the ignorance of relatives, which results in the development of vanity, or in exploitation. As to the reply "abnormal gland development"—granting the claim of the biologists that physical secretions produce capacity, capacity itself does not produce knowledge of musical scales such as Blind Tom had. The whole gland theory puts the cart before the horse, as does the theory of heredity.

Abnormal psychology. The annals of psychic research are full of powers exhibited by the hidden inner self; powers of prophecy, clairvoyance, retention of memories lost to the outer personality. Memory carries over vast gaps at times. A simple and typical case is one well known, where some unexpected current brought to mind the contours and coloring, the location of every knot, in the surface of a poplar tree which had been noted in riding through a wood twenty-five years ago, and forgotten within the hour.

Many who have never had the experience, are skeptical of the fact noted in *The Ocean of Theosophy,* that a man at the point of death passes instantly in review the events of a whole lifetime. Such cases are common. The press of July 6, 1926, relates of one William Arthur who fell off a dock at the port of Los Angeles, and corroborates the statement. *Memory of past incarnations lies but one layer deeper.* And what of "multiple" consciousness? Can it

[9] *Literary Digest,* May 24, 1924.
[10] *Literary Digest,* April 8, 1922.
[11] *Washington Post,* March 25, 1925.
[12] *Literary Digest,* Sept. 16, 1922; Oct. 7, 1922.

be explained other than on grounds of buried personalities, buried memories?[13]

It is not to be wondered at that science is coming to recognize the existence of the *superconscious*.[14]

Inference and evidence, however strong and conclusive, have not the savor of personal experience. How can we put the sap of direct knowledge into all this dry wood? Well; apply Karmic Law. Direct memory of the past would be equivalent to renewal of life a hundredfold, resurrection in prospect and retrospect. "All that a man hath, will he give for his life;" *One* life. What price endless life? The Masters have memory, and in Theosophy is delineated the price thereof. Who wills to tread in Their footsteps? It is not impossible. They were once as we are now.

Nevertheless, the humblest may even in this life, acquire certainty of the truth; not by memory as the world understands it, but by the apprehension of a million tendrils of cause and effect, the subtle correlation of hidden ties with hitherto buried comprehension. This follows upon sacrifice and self-abnegation; a thinning of the shell of personality until it bursts.

BEING AND NON-BEING

The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmâ"—to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.—*S.D. I, p. 54.*

[13] See a case given by Dr. Alfred Gradenwitz, *Scientific American,* Jan., 1923.
[14] Jules Bois, *The Forum,* Oct., 1924.

ANCIENT LANDMARKS

XII

Mencius

THE period immediately following the era of Lao Tzu and Confucius is of special interest to the student of Theosophy. An hundred schools and a thousand sects sprang into existence —a few antagonistic to both, a few true to their teachings, and many playing and profiting with their names and sayings. We do not propose to deal with the first and the third. Our task is to point at the landmarks of the Wisdom-Religion and so we must now turn to the labours of those who carried on the work of the two great men.

Schisms arose as between the early apostles after the passing of Jesus. Mencius on the one hand, Lieh Tzu and Chwang Tzu on the other. If they and their immediate admirers had remained loyal to the Original Impulse which manifested in the works of Lao Tzu and Confucius they would have prepared the mind of their race to be fecundated by the philosophy of the Great Buddha himself which was presently to energize and build a spiritual structure in China. But the schisms produced sects, as they always do; and when in the first century of the Christian era Buddhism reached China, the mind of the people was not ready; and those who received it themselves became a sect.

Three important names emerge—Mencius, Lieh Tzu, and Chwang Tzu. After them came degradation and corruption. In the sayings of these three the Theosophic influence of the two Sages is felt, but with 275 B.C. the force spent itself; there was hardly any in the public world to keep it focalized in his own life or school. Ambition for personal power and gain made the channels impure and unfit. Then arose temples and priests with ceremonies according to Confucius, in letter but contrary to the spirit; also the lower forms of magic and mediumism and psychical practices which were called the manifestations of Tao, but were as far away from the Tao of the great Classic as the Christian Churches are from the Sermon on the Mount or the psychism of Neo-Theosophy is from the Wisdom of the pure Theosophy of H.P.B.

These three, Mencius, Lieh Tzu and Chwang Tzu, may be correctly described as influences prevailing at a descending cycle of ancient China.

Mencius was a contemporary of Plato and utilized Confucian teachings to build an ideal state as Plato attempted in his *Republic*. Mencius moved from court to court in search of opportunities for the practical application of his political ideas and theories. But

even in political doctrines the paradox was maintained, for Mencius preached in the same breath divine right of kings and democracy. He was more emphatic than Confucius himself in reference to the heaven-appointed sovereign, but he made it amply clear that people got as ruler what they deserved. He quotes as the Great Declaration—"Heaven sees according as the people see; Heaven hears according as the people hear." (p. 357) Therefore "the people are the most important element in a nation; the spirits of the land and the grain are the next; the sovereign is the lightest" (p. 483). Mencius went so far as to advocate revolt against an unworthy sovereign—raise a standard not of rebellion but of righteousness. He advises looking for the minister of Heaven when the sovereign has become worthless and useless; for, "it is not enough to remonstrate with a sovereign on account of the mal-employment of his ministers. Once rectify the prince and the kingdom will be firmly settled" (p. 310). Material well-being of the people was his one aim, and therefore he preaches that the state should supply the two-fold nourishment, for body and mind, hence he recommends agriculture and education as of first rate importance.

> The way of the people is this: if they have a certain livelihood, they will have a fixed heart; if not they will not have a fixed heart, and then there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them—this is to entrap the people. How can such an entrapping be done under the rule of a benevolent man? (pp. 239-240.)
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> Establish *hsiang, hsu, hsio, hsiao*—all those educational institutions—for the instruction of the people. The object of them all is to illustrate the human relations. When those are illustrated by superiors, kindly feeling will prevail among the inferior people below. (p. 242.)
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> The minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. Thus the people obtained a subsistence. But men possess a moral nature; and if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the Sage Shun and he appointed Hsieh to be the Minister of Instruction, to teach the relations of humanity:—how between father and son there should be affection; between sovereign and minister righteousness; between husband and wife attention to their separate functions; between old and young a proper order; and between friends fidelity. "Encourage them; lead them on; rectify them; straighten them; help them; give them wings;—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them." (pp. 251-2) Good government does not lay hold of the people so much as good instructions. Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts. (pp. 455-56.)

It is not our object in this paper to deal elaborately with the polit-

ical doctrines of Mencius. We are more interested in his special contribution to the psychologic and mystic lore as expounder of Confucian teachings. Sound as are many of his political and economic principles, more valuable are his psychological ideas. The most important contribution of Mencius is his doctrine of the innate goodness, in human nature, as treated in Book II, part I, and Book VI, Part I. According to him there is the inner energizing Nature, whose chief constituent is the Will, and the outer acting nature in which appetites arise and develop. "The will is the leader of the passion nature. The latter pervades and animates the body. The will is the first and chief, and the passion nature is subordinate to it. Therefore I say—Maintain firm the will, and do no violence to the passion-nature." (p. 188) He explained that the acting-nature was not to be destroyed but made to act by the energy of the higher. This higher nature in operation expresses four principles or essences:

I. Compassion is natural to man, *e.g.*, "if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing." (p. 202) Because compassion is of the very essence of man's inner nature, he will be moved by it. Out of Compassion arises in the acting or lower nature—Benevolence.

II. Shame—Dislike is natural to man. The former arises from one's own want of goodness; the latter because of the lack of it in others. Out of this second essence arises in the acting or lower nature—Righteousness.

III. Modesty—Kindness is natural to man. But the first one unloosens and separates from one's egotism; by the second one comes into unison with others. Out of this third arises in the acting or lower nature—Propriety (the basis for the ceremony of Right Conduct).

IV. Approval—Disapproval is natural to man. The one assents to the knowledge of goodness; the other dissents to the knowledge of evil. Out of this fourth arises in the acting or lower nature—Right Knowledge.

> Men have these four principles, just as they have their four limbs. When men say of themselves that they cannot develop them, they play the thief with themselves. (p. 203) These four are not infused into us from without. We are certainly furnished with them. Hence it is said, "seek and you will find them. Neglect and you will lose them." (p. 402).
>
> For the mouth to desire sweet tastes, the eye to desire beautiful colours, the ear to desire pleasant sounds, the nose to desire fragrant odours, and the four limbs to desire ease and rest;—these things are natural. But there is

the appointment of Heaven in connexion with them, and the superior man does not say of his pursuit of them, "It is my nature."

The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognising the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, "It is the appointment of Heaven." (pp. 489-90)

With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. To say—"I am not able to dwell in benevolence or pursue the path of righteousness," is what we mean by throwing one's self away. Benevolence is the tranquil habitation of man, and righteousness is his straight path. Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it. (pp. 301-302)

There now is barley. Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business in reference to it. (p. 404) The great end of learning is nothing else but to seek for the lost mind. (p. 414) All men have in themselves that which is truly honourable. Only they do not think of it. (p. 419)

Mencius discoursed on how the nature of man is good, and when speaking, always made laudatory references to Yao and Shun, and added—The path is one, and only one. It was said of old, "They were men. I am a man. Why should I stand in awe of them?" and again—"What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was." (pp. 234-5).

This higher nature is a matter of culture, of continuous attention. Benevolence and the rest of the higher nature subdues each its own opposite "just as water subdues fire. Those, however, who now-a-days practice benevolence do it as if with one cup of water they could save a whole wagon-load of fuel which was on fire, and when the flames were not extinguished they would say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent. The final issue will simply be this—the loss of that small amount of benevolence." (p. 420).

To illustrate the philosophy and discipline of Mencius we give below extracts arranged so as to give a connected view of the noble whole. The page number throughout is of *The Chinese Classics*, Vol. II, of James Legge.

Discipline for the Wordly-Man

To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few;—in some things he may not be

able to keep his heart, but they will be few. Here is a man whose desires are many;—in some things he may be able to keep his heart, but they will be few. (p. 497)

The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate. Is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them. (p. 465)

He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun. He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih. If you want to know what separates Shun from Chih, it is simply this,—the interval between the thought of gain and the thought of virtue. (p. 464)

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire—to act thus is all he has to do. (p. 457)

If you know that the thing is unrighteous, then use all despatch in putting an end to it;—why wait till next year? (p. 278)

Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles. (p. 457)

The path of *duty* lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. (p. 302)

Discipline for a Would-be Disciple:

Mencius said to a disciple "There are the footpaths along the hills; if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind." (p. 487)

A disciple said, "I shall be having an interview with the prince of Tsau, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate." Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers." (p. 426)

He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven. When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven-ordained being. (pp. 448-49)

There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted even through an orifice illuminates. Flowing water is a thing which does not proceed till it has filled the hollows in its course. The student who has set his mind on the doctrines of the sage, does not advance to them but by completing one lesson after another. (pp. 463-64)

The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge. (p. 456)

ON THE NATURE OF ADEPTS:

Wide territory and a numerous people are desired by the superior man, but what he delights in is not here. To stand in the centre of the kingdom, and tranquilize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here. What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him by Heaven. What belongs by his nature to the superior man are benevolence, righteousness, propriety and knowledge. These are rooted in his will; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told. (pp. 459-60)

Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way! (p. 455)

When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist*. When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. (p. 196-7)

We cannot close this article on Mencius without paying a tribute to the lady Chang-Shih, the moulder of her son's mind and life. It was she who encouraged Mencius in his resolve to leave his native place. Struck by his sorrowful aspect as he stood leaning against a pillar she asked him the cause of it. "I have heard" he said "that the Superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now, my doctrines are not practised here in Chi. I wish to leave it, but I think of your old age and am anxious." Came the quick reply—"It does not belong to a woman to determine such things for herself; she is subject to the rule of the three obediences. When young—she obeys the parents; when married the husband; when a widow, her son. You are a man in your full maturity, and I am old. Do you act as your righteousness tells you, and I will act according to the righteousness which belongs to me. Why should you be anxious about me?"

And so Mencius went out to preach the doctrines of Benevolent Government and the Good Nature of Man.

"SAID I TO MYSELF . . . !"

"WHENEVER the 'personality' of one of your fellow-students is most palpably evident, that is your own danger-signal. The chances are ninety-nine to one it is yourself you are seeing. He is merely serving as a mirror for you."

"If that Theosophical program in which you are participating appears 'heavy', why not make the honest deduction? The weight of your own personal luggage makes the 'load' you are aware of. No need of lugging it, unless you will!"

"The Soul needs fresh air, just as the body does. It cannot be had in the exhaust of a motor of self-righteousness, nor of self-depreciation either. If you will but refrain from thinking so much about yourself, the air will be fresh, and refreshing—so much so that you'll never notice it."

"It is good discipline to listen attentively to a 'tiresome' speaker. Thereby you learn, perhaps, how boresome you yourself can be, and thus a stirring sympathy is aroused. That which was 'tiresome' thereupon becomes 'interesting'. The speaker himself will also feel the change, and respond to it."

"Giving what you can spare is not philanthropy; it is merely unloading what you don't need. Only when your gifts reach a proportion that requires you to reconstruct your mode of life are you really *giving*. The change is usually beneficial—both ways."

" 'Looking your best' is always desirable. It inheres in the expression, not the clothing, you wear. But the latter should not fail to be concordant."

"When your circumstances are hard, it is useful to picture just how much worse they might be. The contrast will restore your sense of relativities, and give you courage to move on."

"Being 'better' than somebody else might serve to bring home a sense of how much you owe him. You wouldn't be aware of your overwhelming virtues without him. Thus even he is necessary to you."

"Encouragement of another does not consist in patting him patronizingly on his little head. There are many things he can do much better than you can. Help him to an opportunity, then."

"To feel in general that you are 'all right' is a sure sign that you have done something you ought not to. To feel that you are 'all wrong' proves that you aren't really busy, however 'energetic' you may be."

"You didn't 'like' his suggestion, but a full-hearted trial developed something better than either one of you first had in mind."

"When you find yourself thinking how much you are doing for

Theosophy, it will be helpful to continue: 'but I owe this opportunity to my fellow-students.' You do."

"When you are having one of your 'perfectly certain' spells, and indulging your tendency to make 'bold declarations' of just what the Teacher meant, it might be prudent to remember what She herself said about the healthy nature of 'diversity of opinion, within certain limits.' Don't *you* set those limits for others! That is their own business. One 'limited' person is enough at a time!"

"The amplitude of eternity makes hurry somewhat ridiculous. Promptness is not 'hurry'; it is consideration for others."

"If you are bent on brotherhood, you will find no place for gossip. 'Brotherhood' includes 'sisterhood' also; the Soul has no sex."

"Quiet being so hard to find these days, you will have to make some for yourself. It is inside—not outside."

"To be 'glum' is to announce your ignorance. To be forever grinning is to do the same. The Soul is never downcast, nor dressed in motley either. Be yourself!"

"So much Wisdom, entirely surrounded by one inconsiderable personality! But the Wisdom doesn't need to be *submerged* in it."

FROM ONE STUDENT TO ANOTHER

Well, I suppose we shall all learn if we keep on plodding and trying, and are able to gain and maintain a proper self-confidence and stability. Whatever my close comrades may do, or say, or be —and I know well they can all say, do, and be *plenty* that is disturbing—I rest on the Spiritual beauty and steadfastness that keeps them loyal to the Work and to each other, enduring the deep personal suffering that every honest student must endure, yet remaining with their faces set towards the goal. Whatever hells they pass into, and whatever "impossible" positions they may have to fill and fit, there is always the saving something of character and enduring knowledge and noble altruism that makes an unshakable bond between us. I rest on That. Things may be "pleasant" or "unpleasant," personal natures delightful, sufferable or unsufferable—what of it? Life is no pleasure jaunt. The side-issues are all swallowed up in the unremitting devotion to a Cause, which we have elected to serve full-heartedly until death—and after.

SCIENCE AND THE SECRET DOCTRINE

III

Occultism says that in all cases where matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops or rain. But to physical science this will be an absurdity. (*Secret Doctrine,* 1888, I, 507.)

MANY years after this statement, it ceased to be an "absurdity" to science; though for various "scientific" reasons, the name of Blavatsky continued in that category.

In resolving the nature of the atom itself—called by H.P.B. a "molecule," because of its divisibility, which she taught—the events of 1895-98 caused science to follow accurately in her footsteps; though it is just beginning to map the course traversed.

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S.D.* I, 520.)

Science has recognized this divisibility for some years; but only lately has there been general agreement as to its confirmation. Elaborate stations were assigned the electrons; but whether they were orbital or punctual—that was the rub. If in fixed positions, an easy explanation of the phenomenon of valence was at hand; if orbital, then momentum explained the tremendous force indubitably locked up in the atom. In either case—mystery and contradiction.

Dr. Karl T. Compton, Professor of Physics at Princeton (*Washington Star,* Feb. 16, 1926), says that the exact measurements of energy content show that the electron rotates—the atom is a replica of the solar system, except that its general figure is considered spheroidal, the electrons not revolving in a single plane.

The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. (*S.D.* I, 65.)

Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element—Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also,

her compound elements; and in which there is no place for accident or chance. . . .

"Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. (*S.D.* I, 97-98.)

Nothing could be clearer.

Radioactivity was discovered at the period above-mentioned, and transmutation rebecame a dream of the scientific world. Radioactivity, which takes place naturally in certain elements, is the loss of electrons. The difference between elements is wholly a matter of number and arrangement of electrons. Obviously, therefore, *matter itself* is all of the same nature. Again, nothing new.

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest . . . are but so many various differentiated aspects and transformations . . . of that One . . . the totality, in short, of objective existence . . . Occult Cosmology may be mastered. (*S.D.* I, 75.)

The possibility of artificial transmutation is a present field of battle. Arthur Smits and A. Karsen, of Amsterdam, disagree as to methods (*Literary Digest,* Nov. 14, 1925), although they seem to have succeeded in some cases. Prof. Miethe, of Berlin, claimed to have made gold. Others, notably the *Scientific American,* repeated his experiments unsuccessfully, while a Japanese *savant,* Prof. Hantaro Nagaoka, claims to have succeeded. (*Science,* Feb. 5, 1926.)

In any case, the clouds are being lifted from illustrious characters such as Paracelsus. Prof. John Maxson Stillman, of Stanford University, renders tribute to him in *The Story of Early Chemistry*. Other figures whose names are familiar to Theosophists are decently treated in that volume also. And the *Scientific American* concedes the possibility of reason among the ancient alchemists. (December, 1924.)

"Nothing is eternal in Nature save change." Physical matter betrays, in its very constitution, its origin from a homogeneous form of existence. Radioactivity is a step toward a return to that form. *Pralaya* is the finish of the degenerative process.

That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. (*S.D.* I, 97.)

Nitya Pralaya: "perpetual" Pralaya or dissolution. It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahâmanvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities." . . . There are four

kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute—a synonym of Nirvâna; and Nitya, for physical things especially, as a state of profound and dreamless sleep. (*Theosophical Glossary,* H. P. Blavatsky, 1892, p. 216.)

Therefore when Dr. Robert A. Millikan suspects that all matter is capable of spontaneous breakdown, he is on the trail of fact. (*Science,* Mar. 26, 1926.) Dr. Gustave Le Bon (*Evolution de la Matière.*) proved the fact some years ago.

But if the physical world is slowly disintegrating, how came it in the first place? Science has long held that it was "running down," conveniently avoiding the issue implicit in that question: what "wound it up"?

Dr. Gilbert Newton Lewis, Dean of the College of Chemistry at the University of California, thinks otherwise. (*San Francisco Chronicle,* Dec. 27, 1925; *Science,* Dec. 18, 1925; Dec. 25, 1925; Jan. 8, 1926.) He does not think there is any "one-way drift of the universe as a whole." Others disagree; evidently from force of scientific habit, there being no other earthly reason discernible. Prof. Wm. Duncan McMillan (*Scientific American,* May, 1926), backs him up, thinking that atoms are being evolved in interstellar space, with loss of radiant energy, and being destroyed in stars, with release of energy. This, says he, "leads to a wonderful expansion of our cosmological ideas." It does, in fact, expand them to the measure of the A B C of Theosophic cosmogony.

Dr. Millikan, in 1925, discovered new rays which appear to be about one hundred times as penetrating as X-rays. They seem to arise from the depths of space itself, with no definite center of origin, not being of terrestrial genesis. (*Scientific American,* March, 1926; *Literary Digest,* Nov. 28, 1925; *Science,* Nov. 20, 1925.)

Dr. Millikan says that it is now necessary to conceive of space as filled with various sorts of rays travelling at the speed of light; and that they possibly are produced by the disintegration or transmutation of elements. What does this signify? It is at least in agreement with Prof. McMillan, above quoted; and considerable light is shed by the Theosophical extracts reproduced. But other meanings may apply as well.

Neither Water, Air, Earth (synonym for solids generally) existed in their present form, representing the three states of matter alone recognised by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis.* Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms

rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science . . . begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and reassociation, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science . . . the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. (*S.D.* I, 142.)

All this is bound up with the phenomenon of radiation, now a deeper mystery than ever.

Older followers of science will remember that for decades the "corpuscular" theory of light and of other forms of radiation was buried in the crypts of science as an archaic curiosity. Lately it has once more become a formidable antagonist to the undulatory theory; as noted in previous issues, *each* has to be considered true by turns. The latest compromise is the "quantum" hypothesis, which speaks of corpuscles or energy-charges emitted in groups or waves. In spite of this, the mystery remains unsolved. (*Scientific American,* Oct. 1925.)

Unless possessed of ultra-scientific wisdom, why did H.P.B. write as follows in 1888, when the undulatory theory had long been unchallenged?

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense . . . those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies . . . but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states . . . Light and heat are the ghost or shadow of matter in motion. (*S.D.* I, 515.)

It [gravity] is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* . . . these laws are immutable; but the motion of all the bodies . . . is regulated by the *Movers,* the Intelligences within the Cosmic Soul. (*S.D.* I, 529-30.)

Undulatory or corpuscular theory [of light]—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes*. . . . (*S.D.* I, 528.)

Not a scientist of today but will admit these criticisms true as directed at his predecessors. The statements, however, are as true as they ever were—though it may take the science of fifty years hence to recognize it.

Why, it may be asked—has often enough been asked—if H.P.B. and her Sponsors had knowledge fifty years in advance of the moderns, was it not more conclusively demonstrated, put to "practical" use?

The true answer, often enough indicated by H.P.B., is the same which should cause discerning Theosophists to be thankful for the indifference of the modern scientist toward study of Theosophical doctrine. It is an indifference which is losing him many years—perhaps centuries—in the struggle for understanding of the Cosmos; but it gives the morals of the race a chance to gain on its intellectual knowledge. The first result of discovery has invariably been disaster to mankind in every case where knowledge could be used for destruction.

R. W. Wood, and Alfred L. Loomis, of Johns Hopkins, have discovered a form of soundless sound waves which heat water in passing, and are able to kill small animals. (*Science,* May 7, 1926.) Such forces could have been developed long ago by a physical scientist with understanding of the *Secret Doctrine* and confidence in it. So much of the scientific wisdom of that work was couched in terms better understandable after than before the event, that one discerns in it the carrying out of the policy always pursued by the Masters of Wisdom; the policy of never releasing any hint as to new forces so long as there was any possibility of their misuse outweighing their utility; and "utility" does not mean the same thing to Them that it does to a materialistic scientist or his public.

It is this policy of moral education first, last and all the time, with revelations of a scientific nature as subsidiary and demonstrative only, which sets a wide and deep gulf between the Great White Lodge and science. Masters cannot and will not cross that abyss; scientists as *individuals* can; and some may do so in the forthcoming years.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

ALFRED'S class was out ahead of John's, so he waited at the school entrance. The two boys liked to be with each other because they had so much in common. Their greatest bond was that they were both studying Theosophy, and they liked to talk over the many problems and questions which arose every week. Today when they had met and were walking home Alfred seemed very much upset over something. To John's enquiries as to what had happened, there were only monosyllabic replies.

At last Alfred burst out with, "Did you people talk about making New Year resolutions in your class today?"

"Did we? We had a long talk first thing this morning, and were told just how, and why, we should do it all."

"Well, that's more than I can say for my class. We talked about resolutions all right, but if there were any *reasons* given why we should do it, I didn't hear them."

"Why did they ask you to do it, then, if they didn't give you a reason for it?" asked John.

"Oh I don't mean they didn't *give* reasons, but they were not reasons to *me*. Do you know what was said? 'We should make resolutions because every New Year everyone always does it'—that's a good one! I suppose all you have to do is write out whatever number of 'don'ts' you decide upon, and then dismiss them from your mind forever—but whatever happens, write them, because 'everyone always does it.' "

"Maybe I don't see what you're trying to get at, Al, but it seems to me to be a logical thing to make resolutions." John was making every effort to see Alfred's viewpoint, but just could not.

"Logical?" burst forth Alfred. "It's not my idea of logic."

"Well then, why shouldn't we make resolutions?"

"That's a fair question, and I'll tell you what I think about it. In the first place, resolutions on New Year's sounds to me like being good on Sunday. Why should the New Year be the only time we should think about doing our best? Besides that, they all make resolutions that are selfish—only for themselves. Do you know what one fellow said today? He said he was going to resolve to be *head* of the class all year. I wondered where the rest of us would be, but that never occurred to *him!*"

"You've got some good ideas all right, Al, but it seems to me you're missing the main point. What's this all got to do with making resolutions in the right way? Just because some people do it

wrong is not a proof that there is not a right way. You know very well you have to keep at yourself all the time to see whether you are getting lazy, or careless, or a hundred other things."

"Don't you see that's what I was saying to you?" interrupted Alfred. "And you have to do it *all the time* and not on New Year's Day."

"Yes, but how many do it? We should do it all the time, and instead of that most people remember it only once a year. But even at that, from my point of view it's better once a year than never. Besides, why shouldn't it be the New Year when we do it? Then is the time we can start all over again, when the year is fresh, and nature begins a new cycle."

"What do you mean by a new cycle?" asked Alfred.

"Well you know everything happens according to the law of cycles—even to the smallest details of our lives."

"Yes, I know that; also that nature is made up of cycles too. But I don't see why a man-made date of January first should be considered as one of nature's cycles."

"There's where you jump at conclusions, Al. If everyone observes that particular date, don't you imagine there is some truth underlying it? Haven't you ever heard about every country and religion celebrating December 25th as the date of their spiritual teacher coming into the world? That time of the year is the birth-time of all spiritual things, and our own spiritual natures come under that heading too. The new year begins then for nature and for ourselves, and every effort made is going to take root deeper and better, and that's why our thoughts and acts ought to be in terms of the very highest in us."

"I will admit there's a lot of truth in what you say, John, but it makes me mad when people talk to you about 'being good.' If I do a thing that's wrong, I'll stop it when I see it's wrong, not just because somebody says 'don't do it.' "

"That's well enough for you, but is everyone like that? No, they aren't, so I think it's a good thing we have such a custom as good resolutions *once* a year."

"Yes, but what do you call 'good resolutions'? These silly things most people resolve to do are a waste of time."

"I know that, but where will they ever get a better idea of good resolves if some of us who think we have better ideas don't put them into action, and show them what right resolves are?"

"That never occurred to me. If I thought I could help others by making resolutions myself that were really useful, I'd do it in a minute. The idea grows on me."

"What say, then?" urged John, as they reached Alfred's house. "Let's test out the truth of this law of Cycles. Only—perhaps it's going to be a stiffer test of our *will!*"

EVERY DAY OCCULTISM

FROM the position in which he found himself—position into which he was driven by Krishna at his own request—Arjuna was placed very literally between two fires, one as hot as the other, hence the "lamentations" of this ancient Jeremiah. They reincarnate in every student of the small old Path.

It is interesting and instructive to observe that in the beginning of the colloquy between Krishna and Arjuna, it is Arjuna who does all the talking in the First Chapter, and that, although he is ostensibly seeking advice and instruction, it is he who does all the "moralizing" on right and wrong, culminating in the grandiose affirmation:

> "I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field."

That is Arjuna's application of a certain Divine injunction: "Resist not evil, and it will flee from you." Is there any student who need go outside his own inward experiences for evidence that the *Gita* is "true to life?"

Krishna does not interrupt Arjuna's flow of speech, but permits it full expression—a little example of his in "helping others" that is worth "meditating" on, in composing our own Song of Life. What one of us, in our Despondency, but dearly loves to "explain" all about things to his most intimate "guide, counselor, and friend"—lest that friend should "misunderstand" him and the circumstances? And what one of us, in *our* season of prosperity, but as dearly loves to repress this natural tendency of the despondent, and help him by telling him how *we* have succeeded where he has failed? In the Bible, in Job's "Despondency," three friends come to "comfort" him in his affliction, and they do just that: they tell him where he is wrong—so they must be quite certain that *they* are "right." In other words, although the *Gita* in its opening Chapters depicts only one side of the Arjuna nature, earlier and subsequent portions of the *Mahabbharata* show that there is another side—one tolerably familiar to all of us—in which Arjuna is not averse to playing the role of "little guru" to his companions. No wonder Job answered his would-be gurus: "No doubt ye are the people and wisdom will die with you." It is the answer each one makes in his heart, if not with his lips, to the false or spurious admonitions of friends no wiser, if as wise, in their knowledge of how to "do good."

But Krishna, after Arjuna announces his noble sentiments, merely inquires:

> "Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory?"

If matters were as Arjuna saw them, and if he were so ready to "yield up the ghost" as the only "honorable" course—what was he "kicking about?" Why any "dejections" on Arjuna's part over what was so manifestly "the right thing to do?" It would appear that Krishna being, we may assume, somewhat *clairvoyant,* "saw through" Arjuna's fine sentiments; that he knew what was going on in Arjuna's mind quite well, and the real sources of both the fine sentiments and the dejection: Arjuna's ideas of "honor." So he simply applies Arjuna's notions as to the enemy and the circumstances, and duty in the premises, to Arjuna himself:

> "It is disgraceful, contrary to duty, and the foundation of dishonor—"

to "give the lie" to his own professions and pretensions. In other words, Krishna appeared to "take seriously" all that Arjuna had been saying—as seriously as Arjuna imagined himself to be taking it. To be "taken seriously" in all our follies is as dear to the grown-up man as to the child; more so, if anything, for no child ever takes itself and its troubles as seriously as we do our difficulties.

Once, in a reposeful hour, some Arjunas asked H.P.B., "What is the first essential of Adeptship?" She is alleged to have replied: "A sense of humor."

Humor is to reflect the sunlight of Life in the ripples of the sea of action—the multi-colored prism of the Self. Those reflections, cast on the screen of Time, seem *real,* that is, never-ending, to us and so, just as the lighter hues give us pleasure, the deeper shades fill us with despondency and dejection. These all we seek to justify on moral grounds, ignorant or ignoring that on the *moral* plane of Nature or of our own being there is no more "good and evil" than there is body or sex or caste or color—there are only *lessons* to be learned and imparted. This once realized, there is no joy like the joy of Knowledge, learning the lessons of all Life—no joy like this, except the joy of transmitting those same lessons to another. And both are possible only by participation in all natures, in the Nature of all. "It *is* a 'contest of smiles' if we only knew our business."

When we can do as Krishna did, "make *light*" of our own participation and "take seriously" the participation of others, in all the "business" of Life, we shall know more what H.P.B. meant by the words "a sense of humor"—because we shall know more what Adeptship really is: understanding participation in all Life.

Krishna's "immoral" method of oblique reply to Arjuna's plaint produces an immediate precipitation—for Arjuna goes all over the moral grounds once more, makes a noble profession and a pitiful plea:

> "As I am of a disposition which is affected by compassion and the fear of doing wrong, I ask thee, which is it better to do? Tell me that distinctly! I am thy disciple; wherefore instruct in my duty me who am

under thy tuition; for *my* understanding is confounded by the dictates of my duty—"

and then—forthwith announces: "I shall not fight."

Strange to relate, Krishna, for all his sense of humor, did not laugh at Arjuna as we are sometimes tempted to do in the like case with our fellow travelers. No, the Book says:

"Krishna, *tenderly smiling,*" neither "laughs to scorn" Arjuna's mock heroics, nor points out to him with irresistible and overwhelming logic his fallacies and inconsistencies. He knows Arjuna's position, perceptions, attitude, plea and decision are purely personal. He meets him on that ground then, the only common ground of the moment, and not as Lazarus is alleged to have discoursed to Dives —across what was to Dives an impassable gulf. (*That* Dialogue, it may be remarked parenthetically, took place *after death.*) So Krishna's first sentence is addressed to Arjuna personally, because Arjuna took his experience as unique and peculiar to himself—as we all do in our "seasons of distress and grief"—although Krishna knew well,—*from having been through the same battle in lives gone by*—that it is an "experience" only to the individual; that it is but the operation of Law, the law of all evolution. So he says:

"*Thou* grievest for those that may not be lamented, whilst *thy* sentiments are those of the expounders of the letter of the law."

Thus the sentence begins with the intimate personal "thou" and ends on the note of "Law." Unconsciously to Arjuna he has none the less been lifted from the personal to the impersonal point of view, from the field of battle or action to the field of the operation of Causes, the Principles of life and death, of good and evil, of pleasure and pain, which are the universal process of learning from our experiences whatever those may be—Principles which must be studied in the very midst of their operation, if they are ever to be understood and controlled. Then follows the noblest of all dissertations on the transit of the Soul through all forms of life and being, all planes of action and reaction, Itself undergoing no change in the midst of all changes, back to Duty as it confronts the individual; not as the individual imagines duty to be. It is one thing to regard duty from the personal point of view; it is quite another to regard personal duty from the plane of the Immortal Pilgrim. Then every personal argument and consideration for *not* fighting becomes the overwhelming reason *for* Action in the midst of our circumstances, be those circumstances what they may—for *us* to "arise with determination fixed for the battle." Krishna's whole Discourse, up to this point, is to make clear that the Laws of War are the same laws no matter on which side we may align ourselves, that of the "Self of Matter" or that of the "Self of Spirit;" and that being by our own present request to the Higher Self *driven* between the two armies, we *must choose.* Whatever may be the

time for the "moment of choice" for others, it has come for us, in sequence of our past, and in fruition of our present, Karma.

At this point in the colloquy there is, once more, a natural transfer of the discourse to another level of perception. From the plane of Matter, or the personal, Krishna, "without moving from the chariot," lifted Arjuna to the purely Spiritual or immortal vision of all mundane things and affairs, thus showing that ascent to Spirit is as easy as descent to Matter—and by *reversal* of the *same means of transit:* a change in point of view of the same facts and arguments. Arjuna now has *both* points of view in mind and naturally, now, Krishna proceeds to deal with the cause and cure of all difficulties and dejections in intellectual terms. Thus all three lines of evolution, all three planes of perception, all three elements of Life, the Spiritual, the Intellectual or Psychic, and the Physical or Personal, are brought to *focus*—Concentration of the whole nature on the particular problem in hand.

With this, we may hold Colloquy within ourselves, "speculatively" upon this noble doctrine of Yoga, or the right knowledge of our Power of Devotion, as Krishna declared it—to *Arjuna.*

Cosmic Evolution

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) Fire, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,"—this trinity including, and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the Ever-Present; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos—the Noumenon—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane.—*S.D. I, p. 2 and 3 Proem.*

ANSWERS FROM "THE FORUM"

"Isis Unveiled" and Reincarnation*

Question—If H.P.B. was taught of Masters for years in Tibet as stated, previous to giving out Their teaching to the Western world in 1875, why was the doctrine of Reincarnation disavowed by her in her early writings? The Masters could not have spoken then, any more than later, in an uncertain tone on this great tenet of Theosophy, which is so interwoven with all Their teaching as to be inseparable from it. Yet in "Isis Unveiled" it is emphatically stated that "Reincarnation is the exception, not the rule, for the race at large."

Answer—First, there is no evidence published that "H.P.B. was taught of Masters for years in Tibet." I should like to know where such a fact is alleged by any competent witness. *Second,* the doctrine of reincarnation was not disavowed in her early writings. *Third,* the quotation from *Isis* at the end of the question is incorrect. Reincarnation is not denied; but *reincarnation of the astral monad* is denied as the rule. The words omitted from the quotation are the hinge on which this question and reply must turn. Inquirers and members should be careful in making references, as well as in getting the real import of what is read.

Turn to *Theosophist* pp. 288-9 of August, 1882, and you will find the question answered and the remark in *Isis* explained. Turn to *Path,* vol. I, p. 232, Nov., 1886, and you will find the article *Theories About Reincarnation and Spirits* dealing with the same matter and by H.P.B. She wrote that article at my request because of a similar question arising from a like misunderstanding. Furthermore I assert as a witness that from 1875 to 1879 H.P.B. taught and explained Reincarnation, and in my case in respect to a relative of mine who died during that period. But when *Isis* was written, the full scheme of man's real constitution had not yet been given out, though hinted at broadly. Attention was then paid to the Kardec school of Reincarnationists with the object of overthrowing their theory, and H.P.B. then, as later, denied *personal reincarnation.* The reëmbodiment of the personal astral—called "astral monad" in *Isis*—never was taught and is not taught by the school from which the *Secret Doctrine* emanates. Hence her denial of it as the rule in 1877 still holds good and is reässerted in the articles I have pointed out. There is therefore no inconsistency, though it must be admitted that her English in 1877—by one who had never written for publication—was not as clear as these abstruse subjects

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demand. For this we must allow, and we ought not to hold all her words to the strict rule we follow in dealing with an English philosopher, but should construe all together.

Reincarnation of the "astral monad"—that is, the personal being and the astral body—is *not* the rule but is the exception; but reincarnation of the Individual or "spiritual monad" is the rule and the doctrine; and it is taught in *Isis*, to which readers are referred. Wherever H.P.B. seems to deny reincarnation in *Isis*, she is referring to personal reincarnation, using the word "man" or "person" in that sense. By consulting the various paragraphs it is seen that the doctrine of successive rebirths is taught plainly, and when she speaks of reincarnation—a new word for her then—she refers to the idea of personal reincarnation. Some of her paragraphs go with detail into the causes for rebirths, but then she is referring to the reincarnation of the "thread-soul," which is not the astral soul. It should also be remembered that terms have been better defined and more often used since 1875 than they were then when all was new, even though such mediums as Cora Richmond had before that taught now and then reincarnation as a law without defining it. It is of course to be regretted that Col. Olcott tries with labor to show H.P.B. ignorant of the law in 1875, but that only convicts him of not then knowing the doctrine himself and as not having referred to her full explanations of 1882 and 1886. It does not prove anything against her save bad English. Yet with all her unfamiliarity with our tongue, the very sentence around which these discussions arise — and the sole important sentence that can be found—contains in itself in the words "astral monad" the solution of the difficulty. She began by saying "reincarnation of the individual," the words *personality* and *individuality* then and worse than now being doubtful and interchangeable, but immediately qualifies the description by adding "or rather of his astral monad." If she were to construct the sentence now, the same idea would be there, but expressed in words intelligible to Theosophical students. But even up to this day our words are inadequate, for the terms *personality* and *individuality, soul* and *spirit,* are causes of confusion to different minds.—*W.Q.J.*

Reincarnation of Atoms*

Question—Do the physical atoms reïncarnate? Personally, I think they do, and I think that an article by H.P.B. in "Five years of Theosophy" entitled "The Transmigration of the Life-atom" furnishes authority for the belief. It would seem that the law of reïncarnation acts upon every plane, and that the Ego carries the

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same atoms through its evolution. But I have found so few to agree with me that I desire the opinion of the other Theosophists.

Answer—The analysis and explanation by the Editor of the word "reïncarnation" are undoubtedly correct. The word is often loosely used, indeed sometimes quite unavoidably, because the English has yet no word to express the recombination of the same atoms on the physical plane. And it is quite possible to imagine a certain number of atoms—this word being also loosely used—being combined in one mass, going out of it and recombining once more. For instance, a mass of quicksilver may be volatilized by heat and thrown into the invisible state, and being kept in the limits of a receiver may be recombined into quicksilver again. While they are vaporized who can say that they are quicksilver, inasmuch as that is the name for a definite thing? Similarly with a mass of water changed into steam and vapor and back to water and then to ice. So, while the Editor is right as to the proper use of the term "reïncarnation," the real question put is not solved.

It relates to the greater combinations, permutations, and probabilities of the cosmos, upon which mere argument sheds no light unless it proceeds from the actual facts in respect to atoms or molecules and their method, power, and time of combination. The Adepts know about this, but have only given hints, as we are not yet ready to know. Now *first,* there must be a definite amount of matter in use in our solar system; and *second,* it is definitely stated—and is metaphysically necessary—that there is a definite number of Egos using that quantity of matter. To me there seems to be no improbability and no materialism in supposing that a time may come when any one Ego shall recombine into a body in which it incarnates the exact atoms it once before used, which of course have also been used by other Egos. But when such a cycle of recombination is, I do not know. The Egyptians made it 3000 and 5000 years. It is an idea not of any great use at present, but very interesting, and I find it illustrating for me the idea of universal brotherhood. For if we have all, as Egos, used over and over again the atoms physical which all other Egos have used, we lose all individual property in the atoms and each is common owner of all. I believe, but am unable to prove, that we use over again the atoms we once used in a body, but how many times the great wheel of the solar system allows this permutation and recombination to happen is beyond me and my generation.—*W.Q.J.*

ON THE LOOKOUT

Devil Worship

A practitioner of "black magic" was recently murdered in Oakland, California. Some of his effects were commented upon by the Editor of the *Oakland Times,* Mar. 27, 1926, in the following words:

> Among these papers is a prayer to an evil spirit, selfishly asking for unearned wealth and power and the hideous ability to harm and destroy the supplicant's personal enemies. It is a formula through which men in ages past were said to sell their souls to Satan. It is called black magic.

In practically every church in the land, and from great numbers of Christian homes, daily arise millions of prayers asking for "unearned wealth and power." As for "the hideous ability to harm and destroy the supplicant's personal enemies," what about the concerted prayers for victory which obtained in every Christian land throughout the late war? Has the Editor ever happened to read the Old Testament, considered a holy book by the great majority of Christians? In that book occur prayers and supplications which reach the very heights of diabolism.

Another paragraph is still more astonishing:

> These writings come into the sunlight of today as from unclean dungeons. We are amazed and horrified that such ignorance and sinister spiritual desires still persist in the world. And our amazement is heightened when we compare the prayer to the evil spirit with the purpose of our modern educational institutions which is to gain power in order to make others happier and better.

If the picture painted were true, Theosophy would have but little work to do. But it still has nearly everything to do.

Family and Crime

Decades of materialistic follies in the study of heredity have brought about much popularization of the idea that a human being is a helpless machine, which simply transmits the forces of environment and heredity willy-nilly. From this has arisen the view that a man is a saint or a criminal according to his social environment, or whether or not he falls under temptation. In other words, we are all criminals. Certain propagandists of this sort are doing their best to realize that condition. The present increase in crimes committed by persons of good family and circumstances, from juvenile ages up, is beginning to provoke questions.

Capt. W. J. Quinn, of the detective force of San Francisco, says that the worst criminals are boys of good families. (*San Francisco Examiner,* May 30, 1926.) Capt. Quinn deals a severe blow to the idea that crime is the result of feeble-mindedness. Says he:

> If the present-day crime is to be solved, the whole matter will have to

be gone over. It is education, it is early home environment and the intimacies of early life which must be studied and improved. The idea of vengeance must go. It must be recognized that what we are up against is not the activity of a few defective or dim-headed loafers. The crime issue is the issue of what substitutes must be offered to the high-spirited youths for the thrills that everyday life seems to hold in prospect.

Every man of sense and observation ought to be able to understand for himself that the criminals in jail, and therefore available for intelligence tests, are naturally the dregs of the lot, and that the more intellectual are too clever to get caught. Considering that only a small percentage of criminals are in jail at any one time, the folly of judging the entire class from inmates is obvious—to say nothing of the fact that many prison experiments show as high a mental average as among those on the outside. The simple, complete, and all-sufficient cause of crime is *selfishness,* resulting from the delinquency of undeveloped egos, egged on by the influence of a civilization which teaches that material satisfaction is all there is in life worth while. What other result could be looked for? How can a man be expected to resign material gratification in favor of ethical conduct which gratifies only the soul, if from birth he has been educated by precept and example into the idea that the soul itself is a secondary matter, whose very existence is doubtful?

INFLUENCES

Observers of animal life have sometimes been struck by the remarkable manner in which pets reflect the inner attitudes of their masters. Influences and ideas transmitted by word of mouth or the printed page form but a small part of the tremendous force which every human being radiates into the psychological atmosphere. The effect of emotion, thought, or simply mental attitude upon one's neighbors, and especially upon children, is unguessed at or underrated by modern sociologists. Nevertheless, Dr. Christine M. Leonard, (*Science,* May 28, 1926.) has grasped a very important truth, calling upon parents to understand that their own emotions and desires have a vital influence upon the characters of their children. Despite the denials of materialism, those who have observed life closely know well enough that pre-natal influence is a very powerful factor in character. The same influence continues, unnoted but potent, for many years afterwards. Parents may as well realize that if they wish to draw to themselves Egos powerful for good, they will have to provide the right kind of affinities in their own natures. The voluminous trash disseminated under the name of eugenics, and various other physiological fancies in matters of heredity and embryology, are of no help—but quite the opposite.

Motor Accidents

Since modern civilization has succeeded in making selfishness an thical characteristic, it is not hard to understand why the explanaon of modern troubles is looked for in every direction except the ·ue one, and why the necessity and importance of the First Object f the Theosophical Movement are overlooked by Theosophists, as ·ell as others.

The cause, for instance, of twenty thousand deaths and an hunred thousand injuries per year through automobiles, is not incaacity of drivers, traffic conditions, or any other of the inanimate capegoats upon which we blithely lay our delinquencies. It is preisely what James Sinke says it is: lack of regard for the rights of thers. (*Literary Digest,* May 29, 1926.) Mr. Sinke is director f public safety in Grand Rapids, Michigan. His statistics show ıat 86 per cent of the accidents in that city are traceable to just ıat cause.

A gloomy and saddening conclusion emerges from perusal of ıe endless series of hit-and-run accidents. It is safe to say that rivers who get into accidents represent, morally at least, a cross ection of the driving public. It is equally safe to say that 99 per ent of them, under temptation, commit the despicable crime of scaping at the expense of abandoning their victims. Can it be that ıen are decent only when compelled to be so, or when it *pays?* s it possible that the modern invention of the automobile is at ıst holding up the mirror to two thousand years of hypocrisy?

Light and Electricity

In 1888 the magnetic nature of light was almost undreamed of cientifically, although H. P. Blavatsky said:

> Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms? (*Secret Doctrine,* I, 332.)

And ten years before:

> Light is Life. . . . Both are electricity. (*Isis Unveiled,* I, 258.)

Referring to molybdenite, "we have found a substance which pparently transforms light into electricity," remarks Dr. William V. Coblentz, a physicist connected with the U. S. Bureau of Standrds. (*Popular Mechanics,* July, 1926; *Science and Invention,* July, 926.)

Beyond the Electron

The word "atom" means "indivisible." It was originally ıpplied precisely to that which was considered indivisible, and that

indivisibility was a cardinal dogma of science when H. P. Blavatsky wrote in 1888:

> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*Secret Doctrine,* I, 520.)

The now hackneyed doctrine of the electron, wrecking the primal unity of the hypothetical atom—which H.P.B. persisted in calling a "molecule" for reasons now clear—went very far toward a vindication of the Occult doctrine. Its completion is now on the horizon. Sir Joseph Thomson, one of the foremost among British physicists, in a recent lecture before the Institution of Electrical Engineers, stated that under the quantum theory which now rules the field of hypothesis concerning radiations:

> . . . it is necessary to assume that both the proton and its satellite electrons are surrounded by an atmosphere of much smaller particles, the impact of which on the protons and electrons causes them to vibrate and send out energy. "Both proton and electron must be regarded as nebular systems." (*The Evening Star,* Washington, D. C., June 19, 1926.)

As to the "illusive nature of matter," in these days Sir Joseph would be the first to cry "amen!"

The Hole in the Clouds

It is stated that two aviators have cloud-proofed ten square miles of atmosphere with a negative electrical charge, the effect remaining good for several hours. (*Washington Post,* June 12, 1926.)

> By directing the most powerful of electric batteries,—human frame electrified by certain process, you can *stop* rain on some given point by making a "hole in the rain cloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area—rain can be produced artificially. (*The Mahatma Letters,* p. 160.)

The meteorologist regards the human frame as a material mechanism of limited and well classified capacities and powers. Nevertheless, and in fact, the human being as a whole, is a center of intersection for every force in nature—spiritual, mental, astral, and physical. Like the powers of human mind and soul, the powers of body are susceptible of an infinitude of development when led in the proper direction. It is his kinship with all the powers in nature which makes man, unlike other beings, able to cognize and correlate all forces. What is yet to be discovered by materialists is that the vast majority of the powers obtainable by humanity are buried underneath that stratum of action wherein moral training is only secondary. Whosoever would become a god in power must become divine in nature.

Phantoms

The Literary Digest, July 3, 1926, has an article on a subject not often dealt with: namely, the "illusion" experienced by persons

with amputated limbs, that such limbs are still in existence. Some pains are being taken to establish a thesis that this is due to irritation of the nerve ends at the stump. That there should be anything more real behind the sensation would of course be considered a highly superstitious suggestion. Nevertheless, when the true answer is discovered it will probably be found to be tied up with the still scientifically unknown cause of permanence in the human form.

> In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules, having no model of leg to work on, make no physical leg whatever; and similarly in all such cases. But where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. (*Ocean of Theosophy,* 1893, p. 41.)

In this connection are things in heaven and earth beyond and undreamed of by physical science. Readers have perhaps followed the establishment of a class of persons who sell their blood for transfusion purposes. One of these, ex-Sergeant Frederick George Lee, has been undergoing experiences which, in connection with much that is said in *Isis Unveiled,* should give furiously to think. Some of those to whom he has given blood have died, and at the moment of decease, he felt severe pains in the arm from which the blood was taken, and became ill. (*Popular Science Monthly,* July, 1926.) In truth every atom in the Universe is animated by soul and spirit. All are connected by intimate cross-ties, spiritual, astral, and magnetic, as well as physical. All forms of life which have evolved to any degree—and the blood molecules are such forms—have their own peculiar Karma and unseen affinities. It is this fact to which vivisectionists, vaccinationists and serum venders are persistently and hopelessly blind.

Music

It is of course *de regle* to think that the whole advance of science in the direction of physiological treatments has been due to materialistic research, especially in the line of "animal experimentation." Yet for many ages better and more effective curative methods have been in the possession of "Those Who Know." But They never act except consciously and accurately along the lines of the Karma involved, knowing that it is frequently better that a man's inner corruption be purged out through the physical body even at the cost of death, than be replanted for future use. To Them the idea that most disease is the result of delinquency is no "superstition." H. P. Blavatsky was thrice saved from death by the use of music directed with real knowledge. It is interesting to note in the *San Francisco*

Chronicle, May 30, 1926, that science is concluding that music, through its quieting effect on the nerves, decreases physical ills and lengthens life.

Psychology and the Ether

H. P. Blavatsky said many years ago that the true ether was more nearly related to psychology than to physics. There may be meanings within meanings to this. She may have referred to the change taking place in contemporary life as the result of the use of the radio; or perhaps to what is suspected by a group of French psychiatrists and psychologists who are studying the effect of etheric vibrations on the human nerves, in order to find whether the vogue of the radio may not account for the great increase of nervous diseases since the war. (*San Francisco Examiner,* July 19, 1926.)

Mr. J. C. Miller, Sr., writing in the *Washington Post,* June 8, 1926, expresses his suspicion that the use of the radio is responsible for certain vicissitudes of weather. He notes conditions which have never been observed before, and which seem to bear out the idea. It so happens, in addition to Mr. Miller's observations, that the weather in California has become increasingly erratic, almost *pari passu* with the extension of the radio craze in that State.

Unseen Energies

Until recent months, the idea that the human body received sustentation from anything but the combustion of physical food would have been regarded as too silly for words by physiologists. The first idea we have noted showing that recent discoveries are leading back to the ancient doctrines regarding some physical energies, occurs in the *Washington Star,* May 5, 1926. Drs. Edward H. Mason and Howard H. Mason claim to have discovered that the human body can actually obtain energy from the ultra-violet, or invisible sun rays. Their theory is that the skin has power to change the wave lengths of light into the wave lengths of heat, available by the body. They will discover that a practical elucidation of this theory will be rife with difficulties. If science, and especially medical science, were not so timid regarding the admission of the unseen, and as yet unknown, into their calculations, progress would be many times as rapid.

Sir Henry Gauvain has issued a public warning against too much indulgence in the sunlight treatments which have followed recent discoveries. An overdose, says he, may be fatal to weak or ailing children. (*San Francisco Chronicle,* June 6, 1926.) Remarks the *Ocean of Theosophy,* printed in 1893:

> Life is not the result of the operation of the organs, nor is it gone when the body dissolves. It is a universally pervasive principle. It is the ocean in which the earth floats; it permeates the globe and every being and

object on it. It works unceasingly on and around us, pulsating against and through us forever. When we occupy a body we merely use a more specialized instrument than any other for dealing with both *Prana* and *Jiva*. . . . It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. For whether we are alive or dead, life-energy is still there; in life among our organs sustaining them, in death among the innumerable creatures that arise from our destruction. We can no more do away with this life than we can erase the air in which the bird floats, and like the air it fills all the spaces on the planet, so that nowhere can we lose the benefit of it nor escape its final crushing power. (*Ocean of Theosophy*, p. 37-38.)

Prana is of solar origin—as far as concerns the inhabitants of earth.

Emergence of Primeval Senses

Theosophy teaches that the drum of the ear, the retina of the eye, or the nose, can of themselves no more hear, see, or smell than any other structures of hydrogen, carbon, oxygen and nitrogen. They serve simply as channels for the real inner senses which reside in the astral body. The days predicted by H. P. Blavatsky, wherein she said that "psychologists would have their work cut out for them," are with us; and there is a bewildering multiplicity of human beings whose senses are confused, overlapped, or substituted in astonishing manners. The case of Willetta Huggins is not forgotten, and now there are quite a number of women able to distinguish colors by touch.

Professor R. H. Gault, of Northwestern University (*Washington Post*, May 29, 1926.) has discovered that hearing can be accomplished through the skin, and he is trying to put this on a working basis for the benefit of the deaf. In this he exactly and curiously parallels the aims of Jules Romains, of France, who has proven amply indeed that the skin is a potential organ of sight. In fact, at one stage in the primeval evolution of the race, the outer surface, though not "skin" in our sense of the word, was an unspecialized sensuous organ, just as is the integument of a modern amoeba. *The Voice of the Silence, Light on the Path,* and other classics, deal much with that point in the training of an Adept, where the specialized senses merge into a single one.

Dead Sea Apples

A leading social worker, Mrs. Mary K. Simkovitch, of Gurch House, New York City, is in a position to see the reverse side of the shining prosperity dollar. Mr. Hoover's "highest standard of living in all history," it seems, has another face. Mrs. Simkovitch says:

We have a new class of Americans which I call the new "nouveau riche." They are the working class, which has prospered considerably. Their success has come to them on the tide of the general prosperity wave and as yet they have not suffered the reverses and trials which all must go through to appreciate what they have. These people will not listen to any one outside of their own circle. Prosperity, especially of this class, has greatly increased the problems of the settlement or social service workers in America. (*Literary Digest,* Aug. 7, 1926.)

The New York World comments:

When night clubs draw their lavish revenues within a short walk of slums that have begged for rebuilding through half the life of the Republic; when corruption funds of millions are raised by rich men to control political primaries; when, using for private profit the license to tax, manufacturers draw fortunes beyond the power of poor men even to imagine while thousands of farmers who have paid that tax lose their farms through bankruptcy; when aping the senseless extravagances of the few is a common cause of crimes of cunning; when there is more than enough money for luxuries and not enough for necessities; when deficiencies and imperfections in the schools which educate our voters are the subject of anxious thought, and the money to mend them is lacking; when most of the pleasure automobiles of the world are massed in one country; when more than 20,000 people are killed by motors in a year and the death-rate among the very poor massed in the tenement districts without means of escape rises in our fierce hot waves by other thousands—then we may suspect that we have not learned to manage wealth.

It would be wrong to seek to hamper prosperity. It is right to put toil and thought into new ways of serving old needs more abundantly or more easily. The difficulty is the distribution. Some people may have more prosperity than is good for them. Some surely have less than would be good for them. Some have attained a very moderate degree of prosperity, as Mrs. Simkovitch has noted, before they have learned to make wise use even of that. To mend all this, we need more light, more knowledge. With these there would be no danger that the general average of prosperity would ever be too great. Not wealth but ill-managed wealth ceaselessly strives to undermine society.

THE REASON WHY

Considering that the reason why most people wish "more light, more knowledge" is to put a keener edge upon perverted animal appetites and to invent new food for them, it is hard to say how "more light, more knowledge," in that sense, would help the situation. The basic difficulty is that the present-day wave of materialism, whose crest rises higher than any known in history, has completely swamped current ideas of a spiritual aim and object in life, any understanding of the existence of spiritual knowledge—which is not a vague abstraction, and which may be found, not by the satisfaction of appetite, but by self-denial. Spiritual knowledge results not by universal distribution of soul-killing *possessions,* but by sepa-

ıtion of the Soul from the objects of its perception: by the knowl-
dge of Self as ever-existent, immortal, unchangeable, and beyond
l desires. The law of cycles rules as hitherto. Complacent selfish-
ess, and loss of all spiritual outlook, will reap its inevitable reward,
hether in this generation or another—who can say? Certainly
ıe greatest possible privation, the most dire physical disaster and
ide-spread suffering would be heaven to the true soul of man, as
ompared with the gilded trough in these piping days of "plenty."

Aerial Echoes?"

Considerable correspondence has lately been printed in *Science* egarding peculiar manifestations heard in Yellowstone Park. Prof. tephen A. Forbes (*Science,* July 30, 1926.) describes one of them ı the following words:

> Here we first heard, while out on the lake in the bright still morning, the mysterious ærial sound for which this region is noted. It put me in mind of the vibrating clang of a harp lightly and rapidly touched high up above the tree tops, or the sound of many telegraph wires swinging regularly and rapidly in the wind, or, more rarely, of faintly-heard voices answering each other overhead. It begins softly in the remote distance, draws rapidly near with louder and louder throbs of sound, and dies away in the opposite distance; or it may seem to wander irregularly about, the whole passage lasting from a few seconds to half a minute or more. We heard it repeatedly and very distinctly here and at Yellowstone Lake, most frequently at the latter place. It is usually noticed on still, bright mornings not long after sunrise, and it is always louder at this time of day; but I heard it clearly, though faintly, once at noon when a stiff breeze was blowing. No scientific explanation of this really bewitching phenomenon has ever been published, although it has been several times referred to by travelers, who have ventured various crude guesses at its cause, varying from that commonest catch-all of the ignorant, "electricity," to the whistling of the wings of ducks and the noise of the "steamboat geyser." It seems to me to belong to the class of ærial echoes, but even on that supposition I can not account for the origin of the sound.

It is doubtful whether any *physical* explanation of such phenomna will ever be elucidated, any more than of many of the anomalous ıeteorological phenomena collected in Charles Fort's "Book of the)amned." A rather clear explanation for the former, and a clue) the latter, is in the hands of Theosophists who remember the rticle printed by H. P. Blavatsky on the "Barisal Guns" of India.

Reproduction Through Food

Some time ago reference was made to the discovery of "Vitamin ." by Drs. Evans and Bishop. Some interesting details of this dis-
overy—now called "Fat soluble E"—appear in *Literary Digest* August 1, 1925). Any organism living upon food from which

this vitamin is absent is absolutely sterile. This seems a due occ sion to repeat the following:

> . . . the various verses and books teaching such transmigration ha to do with the actual method of reincarnation, that is, with the explan tion of the actual physical processes which have to be undergone by the E in passing from the unembodied to the embodied state, and also with t roads, ways, or means of descent from the invisible to the visible plan This has not yet been plainly explained in Theosophical books, because the one hand it is a delicate matter, and on the other the details wou not as yet be received even by Theosophists with credence, although o day they will be. And as these details are not of the greatest importan they are not now expounded. But as we know that no human body formed without the union of the sexes, and that the germs of such pr duction are locked up in the sexes and must come from food which taken into the body, it is obvious that foods have something to do with t reincarnating of the Ego. Now if the road to reincarnation leads throu certain food and none other, it may be possible that if the Ego gets enta gled in food which will not lead to the germ of physical reproduction, punishment is indicated where Manu says that such and such practices w lead to transmigration, which is then a "hindrance." (*Ocean of Theos phy,* 67-68.)

THEOSOPHICAL KNOWLEDGE

Can these remarks be explained away by any hypothesis co taining as a postulate the idea that Wm. Q. Judge was not po sessed of physiological knowledge in advance of modern physiolo cal discovery? Knowing the fact that whatever knowledge M Judge possessed was knowledge drawn from Theosophy, which pu ports to be a statement of the basic laws underlying nature an mankind, we leave the reader to his own conclusions.